592 /29 cont./ The Household; Composition

A household is formed by people who live together in one house. The investigation in 1948, which covered 129 houses and which attempted to obtain an insight into the composition of the household, produced the following results.

1. With one single exception members of a household were always kinsmen. 2. In the majority of cases a house was inhabited by from one to two families, and in the latter case this was almost always a parental couple with a married child living with them. 3. In most cases where other kinsmen lived in the same house as this family (or these families), they were very close kinsmen (first, second, or third degree). 4. Among such additional members of the household who are not members of the family, a /30/ certain preference was to be observed for living with a female relative. Finally, it was noted that one avoids bringing together potential spouses in one house.

Since here the occupants of the registered houses were subject of this investigation, the data did not have to be confined to houses occupied by members of the Kapala group.

[162] The 129 houses of kampong Bontoramba comprised 787 persons: 382 men and 405 women on July 1, 1948. This is therefore an average of 6.1 persons per house.

In 127 of the 129 houses, there lived only people who were related to each other. The two exceptions merely prove the [572] rule. The first concerns a friend of one of the sons of the house who had been lodging for a few months with the last named. The second concerns a childless married couple who had settled in Bontoramba after a marriage by flight and who had temporarily been taken into the house by another married couple coming from the same district as they and living under similar circumstances. Three weeks after the date of registration, this couple appeared to have moved elsewhere. The reason given for this was a quarrel that had arisen because this married couple was very lazy and gave practically no help in keeping house.

554 /101 cont./ thought of as ridiculous by the related group.
565 They would see in it merely an affected way of distinguishing
[576] himself from those around him.

The wearing of certain ornaments by a bride, and of a kris or a headdress (sigara') of a certain color by the bride-
[585 groom, is frequently a sign of friendliness on the part of a
572] higher person. He may, as a favor, permit a lower person to adorn himself on certain occasions with things which belong to the higher group. This raises the standing of the lower person.

A woman who caused her deceased mother to be treated as though she were a relative of the Prince was regarded as
[626] arrogant. "She is daring," was the reaction of those around her. It means that what she does is dangerous, because in so doing she enters the state of "bassung"; that is to say, she can be punished for this deed with a swollen belly. Nobody, however, expresses his disapproval openly, since, after all, it is quite possible that what she does is exactly the right thing, and in that case the one who made the remarks would be punished, as happened in the case of standing on the investiture rock.

If a person conducts himself as a higher person, and if he does so with great self-assurance and with success, then these modes of conduct help to determine his social standing.

The System of Followers

571 The system of followers is one of the most obvious aspects of the tendency toward vertical mobility. It may be described as the /102/ totality of relationships between a higher person (karaëng, lord) and those lower, whom he calls ana' ana'na (1) or taunna (his people). The basis of this system is the